Lately published by the same Author,

A

SERMON,

PREACHED

IN THE CHURCH OF St. JOHN BAPTIST,

Wakefield,

December 19th, 1797;

The Day appointed for a General Thanksgiving.

"This is an animated and well written discourse, in which the doctor displays great, and we believe sincere and unaffected loyalty; for his appears to be the language of the heart."

Analytical Review for April 1798.

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A

SERMON,

Delivered in the Pariſh Church of Sheffield,

TO

The Original United Lodge

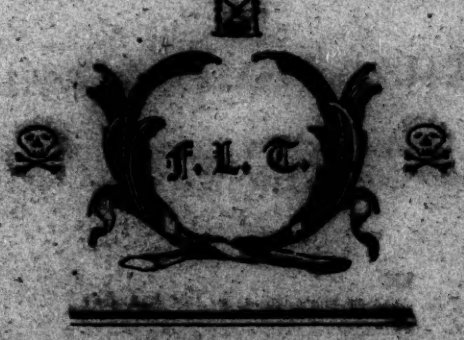
OF

ODD FELLOWS,

ON MONDAY JULY 9, 1798,

(BEING THEIR SECOND ANNUAL FESTIVAL)

By George Smith, M. A.
Curate of the ſaid Church, and late of Trinity College, Cambridge.



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TO THE BRETHREN

OF

The Original United Lodge

OF

ODD FELLOWS,

IN SHEFFIELD,

THE FOLLOWING DISCOURSE,

(Unworthy as it is, in point of compoſition, to meet the public eye, but printed at their requeſt,)

IS,

IN SINCERITY OF

"FRIENDSHIP, LOVE AND TRUTH,"

Reſpectfully inſcribed

BY

THE PREACHER.

" FOR ſo is the will of God, that with WELL-DOING ye may put to ſilence the ignorance of fooliſh men. As free: and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brotherhood. Fear God. Honour the king."

[1 Pet. c. ii. v. 15—17.]

SERMON.

Matt. c. vii. v. 20.

" *By their fruits ye ſhall know them.*"

IT is impoſſible, my brethren, in our preſent imperfect ſtate, that any one ſhould form a certain and infallible opinion of the whole character and conduct of any other perſon or perſons, ſo as juſtly and accurately to appreciate his or their reſpective merits or demerits. Theſe depend ſo much on a thouſand external circumſtances which may eſcape our obſervation, and on the hidden motives of the heart which are impenetrable to every eye but that of the Omniſcient God, that no man can be qualified to decide, as a perfect and impartial judge, on the abſolute, or even relative virtue or guilt of his fellow creatures. This is the ſole prerogative of him who " knoweth our frame," who " ſeeth in ſecret," and " underſtandeth our thoughts long before." " For man looketh on the outward appearance, but the Lord looketh on the heart." " I the

Lord ſearch the heart; I try the reins, to give every man according to his ways and according to the fruit of his doings."

From hence then it clearly follows, that we ought not to be raſh in judging, at leaſt unworthily, of the conduct of others. Juſtice and charity require at leaſt, that we ſhould not be forward in condemning; but that, on the contrary, "if it be poſſible, as much as lieth in us," we ſhould put on their words and actions the moſt favourable conſtruction. "Judge not," ſays our bleſſed Saviour, in this very chapter, "that ye be not judged;" to which is added in St. Luke's Goſpel, "Condemn not and ye ſhall not be condemned." And St. Paul ſays in the fourteenth chapter of his Epiſtle to the Romans, "Why doſt THOU judge thy brother, or why doſt THOU ſet at nought thy brother? for we muſt all appear before the judgment-ſeat of CHRIST."

Having ſaid thus much, however, on the impoſſibility of our forming a certain and infallible opinion of the whole character and conduct of others, we muſt alſo remember on the other hand, that it is almoſt equally impoſſible for any man, or ſociety of men, wholly to conceal their character and conduct from the public view.* However guarded they may be in their words, expreſſions will ſometimes eſcape them, as water from the fountain,† plainly pointing out the ſource from whence they flow: for, as our divine

* 1. Tim. v. 24, 25. † James iii. 11, 12.

Maſter has ſaid, "Out of the abundance of the heart the mouth ſpeaketh." And with reſpect to the actions of men, he has taught us, in the paſſage of our text and in ſeveral other places, that the tree is not better known by its fruits, than the principles of men are known by the general and uniform tenor of their lives.

But how is this? you will be ready to ſay. We appear to affirm on the one hand, that no man can judge of the character and conduct of his fellow creatures; and on the other hand, that every man may infallibly do ſo. Are not theſe ſtatements contradictory to each other? They may ſo appear at firſt ſight; but they are not ſo in reality. We affirm in the latter, that a certain character and conduct will invariably proceed from certain principles or diſpoſitions of the heart; and that a man's heart may be known by his words and actions as certainly as the tree is known by its fruits. But as the fruit is known, not by its ſize or ſhape or outward appearance, which may be counterfeited in wood or ſtone, but by the life and conſiſtence and flavour which it receives from the parent tree, ſo the actions of men derive their whole nature from the principles with which they are incorporated, and from which they originate. We may deceive ourſelves with the analogy between the fruits of a tree and the actions of men, and ſuppoſe that when we ſee them, we can infallibly decide on their nature and worth, as much as if we could "touch and taſte and handle" them. But we have no teſt whereby to try the actions of men, anſwerable to theſe criteria of the excellence of

natural fruit. The real nature, or, to make uſe of a ſcriptural expreſſion, the "ſavour" of men's lives, whether it be of "life unto life, or of death unto death," can only be known to him who "trieth the heart and reins," and will accordingly "accept" or "abhor" it. He knows the powers and faculties with which each of his reaſonable creatures, "all the plants of his vineyard," were originally endued; the aſſiſtances they have ſeverally received from him; the advantages and diſadvantages of their reſpective ſituations in the world; and according to theſe, he will "give to every man according to his ways and according to the fruit of his doings."

As, however, after all, "men do not LOOK for grapes upon thorns or for figs upon thiſtles;" as they generally expect the fruit and the tree to be reciprocally correſpondent to each other, and are ſeldom deceived by the firſt impreſſion of their ſenſes concerning theſe natural objects; ſo they will and muſt in general decide, and ſeldom far from the truth, on the principles and diſpoſitions of others, by their "outward and viſible" fruits. If therefore men will be regardleſs of appearances, and hang up to public view ſuſpicious and unfavourable evidences of their mind and manners; if they will not conſult in ſome degree, not only the rectitude, but the expediency of their meaſures, can they wonder if others miſinterpret their conduct and impute to them principles and diſpoſitions foreign from the truth? Do they not hereby materially injure, not their own character only, but the cauſe of truth and goodneſs in general, and their own ability of

doing good in particular? Hence it is, that PRUDENCE, which would otherwiſe be a mere ſelfiſh principle, having reſpect only to our own private advantage, becomes a virtue—one of the chiefeſt virtues—and as ſuch, an attention to its dictates is repeatedly inculcated in the Chriſtian Scriptures as one of the firſt of moral duties.

I ſhould think myſelf, brethren, highly deficient in this duty, and unmindful of the reſpect I owe to the good opinion of thoſe among whom I labour as a Miniſter of the Goſpel, were I not thus publicly and ſolemnly to declare that I am totally unconnected and unacquainted with the Society by whom I am this day employed, not as an advocate for their principles, of which I am entirely ignorant, but as an inſtrument to announce the avowed purpoſe of their coming hither, and as an inſtructor to avail myſelf of the opportunity they have afforded me of giving them appropriate and important admonition. The perſons who were deputed to invite me to addreſs you on this occaſion complained that "your good was evil ſpoken of;" that men "looking on the outward appearance," who "know not what they ſay, or whereof they affirm," had raſhly imputed to you deſigns which you altogether diſclaimed; that, contrary to the doctrine we have juſt now advanced, they judged uncharitably, and condemned you falſely as inimical to the religion and government of your country. They aſſured me that your purpoſe in coming to the worſhip of the eſtabliſhed church was to convince the world, that you were neither aſſociated to encourage antichriſtian or antimonarchical

principles. So far as this goes, I was, and am glad, to ſecond ſo laudable a purpoſe. And I leave it to the opinion of the world and to your own conſciences, whether wilful deceit and deliberate hypocricy in SUCH a matter do not imply a degree of guilt and depravity which we may not ſafely impute to any whom the laws of ſociety or the vengeance of the Almighty ſuffer to live. To come to the temple of God, and into his awful preſence, to mock in ſecret at his ſervice; and avowedly to PRAY for that SOVEREIGN whom in your heart you wiſhed to DETHRONE, and for that RELIGION you wiſhed to ANNIHILATE, would be monſtrous indeed! No, brethren, we cannot, we do not believe it!

If then we may not SUPPOSE that you intend thus to deceive, are we to conclude that you are YOURSELVES DECEIVED?—I have read lately, in the work of a learned Profeſſor,* of certain ſecret ſocieties eſtabliſhed on the CONTINENT, avowedly for the moſt laudable purpoſes, but really for the ſame deſigns as—or worſe than—thoſe which your enemies have charged you withall; in which ſocieties the conduct and even the conſciences of the whole body were placed under the guidance and controul of UNKNOWN SUPERIORS, who, unſeen and aloof equally from all obſervation and reſponſibility, directed their chief concerns, and initiated their diſciples gradually, as they were able to bear it, and ſhewed themſelves fit for their purpoſes, into the hidden myſteries and real

* See Robiſon's Proofs of a Conſpiracy againſt all the Religions and Governments of Europe.

views of their diabolical inſtitution. This writer is ſo thoroughly ſenſible of—ſo feelingly alive to—the dangers which may reſult to ſociety from the crafty machinations, and powerful influence of ſuch perſons, working in ſecret on the paſſions and prejudices of men, that he ſolemnly conjures the Maſonic Orders in THIS Country not to uſe, for the preſent, the liberty which the laws of their country allow them of aſſembling in private. Without deciding at all on the propriety of this advice, to which I am no way competent;*—thus much at leaſt, I dare not, at the peril of my ſoul, refrain from taking THIS OPPORTUNITY of ſaying; that SHOULD any attempts be made to ſeduce or frighten any of you, my brethren, into a league of impiety or rebellion, by any inſinuation that you are bound by promiſes or oaths to "ſtand by one another"† and to obey the laws of your Society—by whatever ties or oaths of ſecrecy you may be bound, they are void and of none effect. You were under prior obligations to God and to your Country, which not only rendered ſuch oaths unlawful, but muſt compell you to diſregard them. To place the

* The meetings of Free Maſons may be, for aught I know, Schools of Morality, and might be made uſeful and effective inſtruments for the encouragement of loyalty, ſocial order, and true religion. "When bad men conſpire, good men ſhould combine."

† "The members of this ſociety do, therefore, bind themſelves under the moſt ſolemn obligations, firmly to unite, ſincerely to love, and inflexibly to ſtand by each other, in ſickneſs or in health, in poverty or in competence, in proſperity or in affliction."——*See the Introduction to the Laws of the Lodge.*

matter in the ſtrongeſt light by an inſtance from Scripture hiſtory: Suppoſe you had been of the number of thoſe who had "bound themſelves by an oath that they would neither eat nor drink till they had killed Paul:"* Would this oath have been really binding? An oath to commit murder!—What is an oath? It is a ſolemn appeal to the preſence and AUTHORITY of Almighty God, and an acknowledgement of his right to puniſh you if you do not affirm the truth, or fulfil what you then promiſe. But if you promiſe to do that which is contrary to the command of God, you defy his authority by ſo doing, and therefore violate that which is the only ſanction of your oath. Promiſes and oaths are ſacred things, and where the matter of them is lawful and right, we are bound to fulfill them, whatever inconvenience the engagement may bring upon ourſelves. But the laws of juſtice and mercy are of PRIOR, ETERNAL and IMMUTABLE obligation, from which we cannot releaſe ourſelves by any engagement, promiſe, or oath whatever.

If therefore, I ſay, any attempts SHOULD be made to ſeduce or frighten any of you into a league of rebellion or impiety, into any mad ſcheme of ſeparating the ſanctions of civil government from the inſtitutions of ſociety, or the ſanctions of revealed religion from the precepts of morality, inſtantly "come out from among them, and be YE SEPARATE, and be not partakers of other men's ſins."

* Acts xxiii. 12.

Diſmiſſing, however, this part of our ſubject with the Apoſtle's aſſurance, that "we are perſuaded better things of you, brethren, though we thus ſpeak,"—I proceed to remark further, that YOU ARE YOURSELVES DECEIVED, if you ſuppoſe that your coming once, or occaſionally, as a body, to the worſhip of the eſtabliſhed church,* is a proof either of your religion or loyalty. To return to the metaphor of our text. If you were to ſee a ſingle bunch of grapes hanging from a

* *Page* 5. *l.* 3. *fr. b.* This reference is made to obviate an objection that was taken againſt theſe words, which were ſuppoſed to implicate the whole body of diſſenters, as wanting both in religion and loyalty. That ſuch an idea ſhould enter into the mind of any liberal perſon, ſurprizes me much. The fact is, I had not the diſtinction of "churchman and diſſenter" at all in my mind. And though I gladly take this and every proper opportunity of declaring my cordial aſſent and decided preference to the doctrines and diſcipline of the CHURCH OF ENGLAND, yet I muſt aſſert that in theſe times, the various and otherwiſe important queſtions which divide the ſeveral denominations of Chriſtians one from another, are comparatively of little moment, with reſpect to the point at iſſue between us and the OPPOSERS OF THE CHRISTIAN RELIGION, againſt whom we ought to be firmly and heartily UNITED. And though, as a conſcientious member and miniſter of the eſtabliſhed church, I wiſh to ſee an increaſe in our own congregations, yet I had infinitely rather hear of any or every meeting-houſe being crowded with ſincere profeſſors of Chriſtianity, (Phil. i. 15, 18) than obſerve the prevalent and increaſing indifference to the obſervation of the ſabbath and the ordinances of public worſhip, which is enforced equally by the law of God, and the law of the Land. Loyalty (from the French word *loi*) is obedience to the Laws,

thorn would you therefore call it a vine? Would you not rather ſuppoſe that it had accidentally been attached to the worthleſs tree, or was placed there as a lure, or matter of curioſity? If you wiſh to ſhew indeed that you are not tinctured with antichriſtian principles, you will, in theſe times of infidelity and indifference to the ſervices of religion, be more than uſually ſtrict and regular, as individuals, in your attendance on the houſe of God. "In this evil and adulterous generation," you will take eſpecial care, in every reſpect, not to be "aſhamed of Chriſt and of his words." You will not be content merely in believing, but will glory in "confeſſing Jeſus Chriſt." You will not "hide his righteouſneſs within your hearts, your talk will be of his truth, and of his ſalvation." That you, and others of your Lodges,* have ſubſcribed to the fund for the relief of the widows and children of thoſe who have fallen in defence of their king and country, is, and ought to be mentioned, to your honour. But to eſtabliſh a character for loyalty, and attachment to the conſtitution of your country, much more than this is required:—Univerſal obedience to the laws; reſpectful deference to the perſons and office of magiſtrates; zealous endeavours to

* The liſt which I have ſeen of the Lodges of Odd Fellows, under the United Order, enumerates no leſs than thirty-nine in London and its neighbourhood, and eleven in the Country; viz.—two at Sheffield, and one at each of the following places: Wolverhampton, Birmingham, Shrewſbury, Windſor, Wandſworth, Canterbury, Liverpool, Richmond (Surry) and Lewes. The whole number of their members throughout the kingdom IS SAID to be amazingly great, and rapidly increaſing.

promote the welfare and happineſs of your native land, according to your reſpective ſituations in life; and, if the dreadful neceſſity ſhould arrive, a willingneſs to hazard life itſelf, rather than ſuffer her to be trampled under foot and deſtroyed by an inſolent and invading foe.

After all, however, my brethren, THESE apparently good fruits may be but the borrowed ornaments of a barren and worthleſs life: borrowed from the example of others, and hung on to allure and deceive, You are YOURSELVES DECEIVED if you ſuppoſe that any fruits are really good, but as they are incorporated with, and originate from a correſpondent good principle. It is this that gives them life and conſiſtence and flavour. May not acts of charity, for inſtance, proceed from pride and oſtentation, inſtead of a principle of benevolence or compaſſion? Are they then, really and intrinſically, what they appear? Does not the MOTIVE conſtitute the whole moral nature of the action? Is every league therefore a bond of FRIENDSHIP? Is every ſociety neceſſarily united by LOVE? May not enquiry proceed from captiouſneſs and the deſire of finding fault, inſtead of a love of TRUTH, and may not plain-ſpeaking originate from impudence and ill nature, inſtead of a ſimple and honeſt regard to TRUTH?

I have inſtanced in theſe particulars, my brethren, becauſe, over and above the purpoſe of aſſiſting and comforting one another in the day of of ſickneſs and neceſſity, the primary objects for

which you are avowedly aſſociated together are—"The cultivation of friendſhip, the pleaſures of good company, and the improvement of morals." "FRIENDSHIP, LOVE AND TRUTH," is the motto of your fraternity. Theſe are principles, which, if they really "are in you and abound," will infallibly produce the correſpondent fruits I have juſt enumerated: which again, to carry on the metaphor, bearing ſeed in themſelves, will increaſe and multiply the principles from which they ſprung, thus mutually and reciprocally giving and receiving new life and ſtrength.

But from whence does this life originate, and by what is it continually ſupported? Are, "friendſhip, love and truth," principles naturally inherent in the minds of men? I will not ſay that the vital ſeeds of theſe good principles are not originally implanted in us, by the hand of our Creator. But we confeſs that they are of tender and delicate growth, and are apt of themſelves to languiſh and die, when we aſſociate for their cultivation and improvement.

It is then, evidently, with reſpect to theſe good principles in the mind of man, as with the natural productions of the field. As the moſt careful cultivation and higheſt improvement of the natural ſoil can only aſſiſt, but is not the real efficient cauſe of the growth of plants, which muſt be reſolved into the immediate agency of the GREAT FIRST CAUSE, ſo we acknowledge that every good principle in the mind of man, how-

ever cultivated and improved by the appropriate and appointed means, is originally the gift and production of God himſelf, "in whom we live and move and have our being," "who maketh us both to will and to do, of his good pleaſure." But then, on the other hand, as the nature of the ſeed which a man has ſown in his field, and the degree of culture and improvement he has beſtowed upon it, is manifeſt from its produce, ſo the principles which we have cultivated, and the degree in which we have improved them, will be as evident by the fruit of our lives.

TELL us not then, brethren, what principles you aſſociate to cultivate, or that the deſign of your inſtitution is "the improvement of morals:" "Shew it us by your works":—by living in FRIENDSHIP and harmony one with another, and with all your brethren of mankind; by "LOVING as brethren;" by "following the TRUTH," and "ſpeaking the TRUTH from the heart;" by being "examples to others, in word, in converſation, in charity, in ſpirit, in faith, in purity."—Then ſhall we earneſtly deſire to know the ſecret and powerful means, by which you accompliſh ſo deſireable a purpoſe, and are enabled to excel in "friendſhip, love and truth," in "whatſoever things are honeſt, juſt, pure, lovely and of good report."

In the mean time, brethren, we will DECLARE unto you, "in the preſence of all men," our opinion and advice, the "hid treaſure of our wiſdom," the whole "myſtery of our fellowſhip," and "of the wiſdom of God." It is

briefly this:—If you wiſh indeed to "glorify your Father which is in heaven, by bringing forth much fruit," learn of his Son, Jeſus Chriſt, whom he ſent to inſtruct, and to aſſiſt you in doing his will. Meditate in his word: follow his example: believe on his name; "that your love may abound yet more and more, in knowledge and in all judgement; that ye may approve things that are EXCELLENT; that ye may be ſincere and without offence; being filled with all the fruits of righteouſneſs which are by JESUS CHRIST, to the praiſe and glory of God."

The time will not permit me to enlarge on this ſubject: elſe could I ſhew you the ſuperior EXCELLENCE of "the fruits of righteouſneſs which are by Jeſus Chriſt, above all others;* of Chriſtian principles and Chriſtian morals; of thoſe "fruits" which are produced by a vital faith in the Goſpel, by an "union with him our living head," by being "grafted into the true vine." "For without him," or in compariſon of what may be achieved by the aſſiſtance of his word and ſpirit, "we can do nothing."

Permit me alſo to remind you, that the Chriſtian religion is eſpecially intended to encourage, and where it is received in purity will infallibly and abundantly produce the certain fruits of thoſe three excellent principles I have juſt mentioned as the motto of your fraternity; FRIENDSHIP, LOVE AND TRUTH. "Truth reigns on the

* See the twelfth and thirteenth of the thirty-nine Articles of our Church.

lips, love in the affections, and friendſhip in the heart of every REAL CHRISTIAN."* But to form the complete and perfect Chriſtian, anſwerable to the name, † and ſuch as the Scriptures deſcribe it, much more than even this is required. The Chriſtian character is an aſſemblage and union of all virtues.‡

It is ſincerely to be lamented, but cannot be denied, that ſuch characters are rare and ſingular. Profeſſors of Chriſtianity abound, but they who are known to be ſuch by their "abounding in all the fruits of righteonſneſs," are comparatively few in number. And I again ſay, that though it is ſincerely to be lamented, yet it cannot be denied, that the character of the real, complete and perfect Chriſtian is rare and SINGULAR. Not that whatever is SINGULAR is therefore EXCELLENT. A man may much ſooner become ſingular in folly or wickedneſs, than in virtue or Chriſtian godlineſs. Give me leave therefore to ſay, brethren, that in my opinion, the NAME you have aſſumed is equivocal and fooliſh; ſuch as I ſhould rather have ſuppoſed had been put upon you by your enemies. We quarrel not, however, much with names or titles. It does not certainly appear whether the venerable name of "Chriſ-

* "TRUTH ought, therefore, to reign on the lips—LOVE in the affections—FRIENDSHIP in the heart of every ODD FELLOW."——*See the Introduction to the Laws of the Lodge.*

† Eph. iv. 1. 3.—Phil. i. 27.—Col. i. 10.—1 Theſſ. ii. 12.—2 Tim. ii. 19.—James, ii. 7.

‡ 2 Pet. i. 5. 8.—Phil. iv. 8. &c. &c.

tian" was first assumed by the disciples, or whether it was imposed, by way of derision, on the followers of Jesus Christ. I am inclined to believe the latter.† Whichever was the case, they gloried in the appellation; and their first historian, St. Luke, has taken care to inform us of the circumstance.‖ In either case, the intention was the same. It was designed to attract the attention of the world, and to challenge its observation to what they said and did, under the authority of him whose name they bore, and whom they acknowledged as their Lord and Master.

If then, my brethren, you desire to be SINGULAR in the practice of these and other moral virtues;—to be "burning and shining lights in the midst of a crooked and perverse generation;" § we shall "know you by your fruits," and "esteem you very highly for your work's sake." But if, on the contrary, you are notoriously deficient in these good principles, (in which you profess to aim at a singular distinction,) and others which are inseparably connected with them,—your NAME will become "a bye-word

† See Lardner's Works.—Kippis's Ed. vol. vii. 265, 267.

‖ Acts, ii. 26.

§ Alluding to the following lines of a Song in familiar use among the Brethren:—

"Adorned with gems so richly bright,
"We'll form a Constellation;
"Where every Star with modest light
"Shall gild his proper station.

and a reproach," and all ſober men will be aſhamed to acknowledge your acquaintance.

Laſtly, my brethren; agreeably to the doctrine I have already advanced, and to the awful declaration of our bleſſed Saviour, repeated ſeveral times in the Goſpel, let us remember, "that nothing is ſecret that ſhall not be made manifeſt, neither any thing hid that ſhall not be known and come abroad. Therefore whatoever ye have ſpoken, or done, in darkneſs, ſhal be heard in the light, and that which ye have ſpoken in the ear, in cloſets, ſhall be proclaimed upon the houſe tops." A day is ſurely coming, in which "the ſecrets of all hearts ſhall be diſcloſed;" when "he who ſeeth in ſecret, ſhall reward men openly," "according to their ways, and according to the fruit of their doings." "That day ſhall be revealed by fire, and the fire ſhall try every man's work of what kind it is." In our preſent imperfect ſtate, it is impoſſible that any one ſhould form a certain and infallible opinion of the whole character and conduct of others. But though we may be in ſome degree deceived in judging one of another, "God is not mocked." Depend upon it, "Whatſoever a man ſoweth, that ſhall he alſo reap." Then ſhall men indeed "be known by their fruits." Then ſhall this unanſwerable argument utterly confound and ſilence the barren and unfruitful; "What could have been done more for my vineyard, that I have not done in it? Wherefore, when I looked that it ſhould bring forth grapes, brought it forth

wild grapes,"—poiſonous berries? While, on the other hand, "they who have died in the Lord ſhall be bleſſed that their works do follow them." Not that "the fruit of their works" has any intrinſic merit that can juſtly claim a "recompenſe of reward." For however abundant we may have been in "the fruits of righteouſneſs," the praiſe and glory of them is "not unto us," but unto him "who hath wrought all our works in us." But they are the indiſpenſibly neceſſary evidences of our principles; the undeniable proofs that we were endued with that ſpirit of faith and holineſs and love and truth, which the mercy of God, through the merits, and for the ſake of Jeſus Chriſt, has promiſed to accept, and to reward with "an exceeding and eternal weight of glory." By theſe "fruits" we ſhall be "known" to be followers of his ſon Jeſus Chriſt, and "heirs of the promiſed ſalvation."

Theſe are the "fruits," my brethren, on which I would rely for my own ſalvation, and which I therefore earneſtly deſire that I may be inſtrumental, under God, in ſtirring up others to ſeek after, that they may obtain:—not arrogating to themſelves any merit for their beſt ſervices, or as St. Paul expreſſes it, "not having their own righteouſneſs which is of the law," ceremonial or merely moral, but that which is "through the faith of Chriſt,—the righteouſneſs which is of God through faith;"—that which he has appointed we ſhould obtain and ſecure, by believing in his Son; by making application to him, as creatures otherwiſe condemned and un-

done,—whose only refuge is in his righteousness and grace; but who, from this very conviction,—from a principle of love towards such a Saviour, and fear of "neglecting so great salvation," are "zealous," above others, "to maintain good works," and by the assistance they receive from him and his Gospel, are enabled to bring forth MORE fruit, being filled with ALL the fruits of righteousness which are by Jesus Christ, to the praise and glory of God."

OCCASIONAL HYMN,

Sung by the Brethren, after the Sermon.

THRO' thorny wilds and shades profound,
The fainting traveller winds his ways;
Bewildering meteors glare around,
And tempt his lingering feet astray:

Welcome, thrice welcome to his eye,
The sudden moon's inspiring light,
When forth she sallies thro' the sky,
The Guardian Angel of the night!

Thus mortals blind and weak, below
Pursue the phantom Bliss, in vain;
The world's a wilderness of woe,
And life a pilgrimage of pain!

Till

Till mild Religion, from above,
Deſcends, a ſweet engaging form,
The ſmiling meſſenger of love,
The bow of promiſe in a ſtorm!

Then guilty paſſions wing their flight,
Sorrow, remorſe, affliction ceaſe;
Religion's yoke is ſoft and light,
And all her paths are paths of peace.

Ambition, pride, revenge depart,
And folly flies her chaſtening rod;
She makes the humble, contrite heart,
A temple of the living GOD.

Beyond the narrow vale of time,
Where bright celeſtial ages roll,
To ſcenes eternal, ſcenes ſublime,
She points the way, and wafts the ſoul.

May we with Chriſtian zeal aſpire,
To live and triumph in her train;
Tho' all the hoſt of heaven expire,
TRUTH, and the GOD of TRUTH ſhall reign.

FINIS.